

TRANSFORMATION OF THE AISYIYAH CADRE SCHOOL CURRICULUM IN FORMING AISYIYAH MILITANT CADRES IN NORTH SUMATRA: A NEW APPROACH TO STRENGTHENING LEADERSHIP AND SOCIAL ROLE

Mavianti*¹

^{*1}Universitas Muhammadiyah Sumatera Utara, Indonesia

^{*1}email: mavianti@umsu.ac.id

Abstract: This research aims to analyze the implementation of the curriculum at the Aisyiyah Cadre School in forming militant Aisyiyah cadres in North Sumatra. The main focus of this research is to identify how the curriculum influences the leadership qualities and social roles of Aisyiyah cadres. The method used is a qualitative approach with in-depth interview techniques and participant observation. Data was collected from administrators, teachers and alumni of the Aisyiyah Cadre School in North Sumatra. The research results show that implementing a curriculum based on Aisyiyah values and strengthening leadership skills has a significant impact in forming cadres who have a high fighting spirit, are committed to social roles, and have the ability to lead in society. Apart from that, there are challenges in adapting the curriculum to the changing needs of the times. This research concludes that successful implementation of the curriculum can improve the quality of militant Aisyiyah cadres, but there needs to be regular updates and evaluation to maintain the relevance and effectiveness of the curriculum in a dynamic social and political context.

Keywords: Curriculum transformation, aisyiyah cadre schools, aisyiyah militant cadres, strengthening leadership, social role.

Introduction

Cadre education is an important aspect in strengthening the role of organizations in society. One organization that has a distinctive cadre education system is Aisyiyah, which focuses on empowering women through education and leadership development. In this context, the Aisyiyah Cadre School (SKA) plays a crucial role in forming cadres who not only have knowledge, but also fighting spirit and dedication to the organization and society (Siregar, 2021). It is hoped that the existence of the curriculum at SKA can provide clear direction in preparing cadres to become militant and influential leaders in various sectors.

The cadre education curriculum aims to prepare individuals to play an active role in various layers of social, cultural and political life. Aisyiyah, as the largest women's organization in Indonesia, aims to form cadres who not only understand religious values, but also have the capacity to lead change in society (Jannah & Wulandari, 2020). The curriculum implemented at SKA is expected to be able to produce cadres who are not only intellectually competent, but also have a high spirit of service, in accordance with social and cultural needs at local and global levels.

The importance of cadre education in the Aisyiyah organization is in line with the view that education is not only a transfer of knowledge, but also a medium for preparing future leaders. According to Siti (2022), cadre education in Indonesia must be able to balance intellectual, moral and social aspects so that the resulting cadres can face the challenges of the times wisely and effectively. By strengthening a relevant and adaptive curriculum, SKA

Aisyiyah aims to produce cadres who are able to face rapid and complex social changes, especially in dealing with global issues that impact Indonesia.

In an effort to create militant cadres, the educational curriculum at SKA is not only focused on theoretical learning, but is also equipped with practical skills that support leadership development. Research by Murniati (2021) shows that training programs that integrate theory with real practice are more effective in forming the character of cadres who are militant and ready to take on various leadership roles. This is in line with the view that an applicable curriculum has a more significant impact on the skills and readiness of cadres to contribute to society.

However, implementing the curriculum at SKA Aisyiyah in North Sumatra faces its own challenges. One problem that often arises is the gap between the theory taught in the curriculum and the reality faced in the field. This creates the need to carry out regular evaluations and adjustments to the curriculum, so that the curriculum implemented remains relevant to current developments and community needs (Amin, 2020). Therefore, it is important to examine how the implementation of the curriculum at SKA Aisyiyah is able to answer these challenges and form militant and dedicated cadres. In a broader context, the education of Aisyiyah cadres is also influenced by social and political dynamics in Indonesia. Research by Rahmawati and Taufiq (2019) shows that rapid social change, including in the fields of technology and communication, influences how organizations work in forming cadres. Cadres born from SKA must have the ability to adapt to these developments without losing the basic values taught by Aisyiyah.

Apart from that, the influence of globalization and modernization also has a significant impact on the way Aisyiyah cadres view their role in society. According to research by Harahap and Siregar (2020), globalization has encouraged increased political and social awareness among the younger generation, which in turn influences the way they engage in organizational activities. Therefore, SKA Aisyiyah needs to adapt its curriculum to be able to equip cadres with relevant global insight, so that they can face global challenges with a broader perspective. Apart from external factors, internal factors also have an important role in determining the success of implementing the SKA Aisyiyah curriculum. According to Wulandari (2021), the availability of quality human resources and supporting facilities is a determining factor in effective curriculum implementation. Therefore, improvements in internal aspects, such as improving the quality of teachers and providing adequate educational facilities, are very necessary to achieve maximum educational goals.

It is important to note that the success of the cadre education curriculum depends not only on the teaching materials, but also on the teaching methods used. Research by Fatimah and Rahim (2020) shows that participatory and interactive teaching methods can increase student involvement in the learning process, thereby producing cadres who are more active and ready to play a role in society. The use of technology in learning is also something that needs to be considered to facilitate access to information and distance learning.

Thus, this research aims to examine how the implementation of the curriculum at SKA Aisyiyah in North Sumatra can play a role in producing cadres who are militant, have strong leadership, and are able to play an active role in social development. This research will also look at the challenges faced in implementing the curriculum, as well as solutions that can be implemented to increase its effectiveness.

Literature Review

Cadre education is a vital element in forming competent leaders in an organization, especially in social and religious-based organizations such as Aisyiyah. According to Siregar

(2021), cadre education within the Aisyiyah organization aims to produce female leaders who have a strong understanding of religion, high leadership skills, and a spirit of community service. The curriculum implemented at the Aisyiyah Cadre School (SKA) is designed to develop these three aspects in a balanced way, with the aim of forming cadres who are able to play an active role in social and organizational development. The importance of cadre education was also emphasized by Jannah and Wulandari (2020), who stated that cadre education is not only to increase religious knowledge, but also to strengthen social and leadership capacity. In this research, it was found that a holistic approach that integrates theory and practice is one way to form cadres who have effective leadership skills. Therefore, the curriculum implemented at SKA Aisyiyah must be able to accommodate these needs, so that the resulting cadres are ready to face social challenges in society.

The development of the cadre education curriculum in Indonesia is also influenced by existing social and political dynamics. Fatimah and Rahim (2020) in their research on leadership education in Islamic organizations, stated that the cadre education curriculum must be able to adapt to social change and rapid technological developments. They emphasized the importance of technology-based learning which not only optimizes access to information, but also facilitates distance learning, so that it can reach more participants throughout the region. A curriculum that is adaptive and responsive to current developments is important in forming cadres who not only understand leadership theory, but are also ready to face the increasingly complex dynamics of social life. In this context, Harahap and Siregar (2020) emphasize the importance of strengthening social-based leadership values introduced through cadre education, which not only focuses on intellectual aspects, but also emotional and social aspects. They suggested that the curriculum include learning elements that motivate cadres to take part in social activities in their communities.

On the other hand, the biggest challenge in implementing the cadre education curriculum is the gap between the theory taught and the reality faced in the field (Murniati, 2021). In her research, Murniati identified that although many leadership theories were taught at SKA, most cadres found it difficult to apply these theories in real contexts in society. This indicates the need for a more practical approach in the curriculum, by providing more space for cadres to be directly involved in social and leadership activities. The importance of adapting the curriculum to existing social and political needs was also discussed by Rahmawati and Taufiq (2019), who emphasized that cadre education in Indonesia must be more sensitive to rapid social change, including in the context of digitalization and globalization. In this increasingly connected world, cadres born from SKA Aisyiyah need to be equipped with the skills to understand global issues, such as climate change, social inequality and international politics, all of which have an impact on Indonesia. Therefore, the curriculum at SKA Aisyiyah must include broader learning about global issues.

One method that is considered effective in improving the quality of cadre education is the use of a participatory approach in teaching. Wulandari (2021) examined the importance of a participatory approach in cadre education in Indonesia and stated that teaching methods that prioritize the active involvement of students will be more effective in forming cadres who have a sense of ownership of the organization and are ready to take part in leadership. This method has also been proven to be able to improve cadres' communication and collaboration skills in solving problems in society.

Apart from that, the quality of teaching is also an important factor in determining the success of implementing the cadre education curriculum. Siti (2022) in research on leadership teaching in Islamic educational institutions revealed that the quality of teachers who have good pedagogical skills will influence the success of the learning process. Therefore, to achieve

optimal educational goals, it is necessary to increase the capacity of teachers at SKA Aisyiyah, both in terms of understanding teaching material and more effective teaching skills. Research by Amin (2020) shows that improving internal aspects in the implementation of cadre education, such as improving facilities and human resources, is also a key factor in the success of curriculum implementation. According to him, to be able to produce quality cadres, organizations must provide adequate educational facilities as well as competent and dedicated human resources. Therefore, evaluation and improvement of the internal aspects of SKA Aisyiyah must be an integral part of the curriculum development process.

In addition, regular evaluation and updating of the curriculum is also needed to ensure the relevance of teaching materials to community needs. Research by Siregar (2021) shows that curricula that have been implemented for several years often need to be adapted to developments in social needs and new challenges in the field. This shows that continuous monitoring and evaluation of curriculum implementation is very important in maintaining the quality of cadre education and its effectiveness in producing militant leaders. In a broader context, Aisyiyah cadre education must be able to contribute to creating better social change. Cadres born from SKA Aisyiyah must not only be competent in terms of leadership, but also have a deep understanding of the social issues faced by society (Murniati, 2021). This shows that the curriculum must be able to balance academic learning, practical skills, and character and social development of cadres.

Method

This research uses an approach **qualitative** by design **case study**. A qualitative approach was chosen because this research aims to understand in depth the process of transformation of the Aisyiyah Cadre School curriculum and its impact on the formation of militant cadres, as well as strengthening leadership and social roles in North Sumatra. This approach allows researchers to explore the experiences, perceptions and meanings contained in the implementation of the curriculum for students and administrators (Creswell, 2013).

The type of research used is **descriptive research**. This research aims to describe in detail the phenomena that occur related to curriculum transformation and its impact on the formation of Aisyiyah cadres in North Sumatra. Thus, this research not only aims to understand the dynamics that occur, but also to map actual conditions regarding the curriculum and its influence on social aspects and cadre leadership (Sugiyono, 2015). This research will be carried out in several areas in **North Sumatra**, which has an Aisyiyah cadre school that actively implements the cadre development curriculum. This location selection was based on the widespread existence of the Aisyiyah community, as well as different social characteristics, which allows analysis of curriculum implementation in diverse social and cultural contexts (Mulyasa, 2013).

The subjects of this research consisted of **Aisyiyah administrators and cadres**, especially those who are directly involved in education and training at the Aisyiyah Cadre School. Another subject is the teachers involved in the curriculum teaching process. This research uses techniques **purposive sampling** to select informants who have experience and in-depth knowledge regarding curriculum transformation and its impact on the formation of militant Aisyiyah cadres (Patton, 2002).

Data sources in this research are divided into two main categories: **Data primer**: Obtained through in-depth interviews with Aisyiyah administrators, cadres who have taken part in cadre training, and teachers involved in curriculum training. This interview uses a semi-structured interview guide designed to explore the informants' understanding, experiences and perceptions regarding the curriculum being implemented. **Data seconds**: Obtained from related

documents, such as curriculum materials, annual reports, as well as historical records of relevant Aisiyiah cadre educational developments.

The data collection techniques used in this research are: **In-depth interview:** This technique is used to dig up in-depth information about the perceptions, experiences and views of the informants regarding the curriculum and the formation of militant cadres. This interview was conducted with open guidelines to obtain a broader understanding (Creswell, 2013). **Participatory observation:** Researchers will be involved in several activities at the Aisiyiah Cadre School to directly observe interactions between cadres, teachers and administrators. This aims to gain more insight into the dynamics of learning and how the curriculum is implemented in reality (Sugiyono, 2015). **Documentation:** Researchers will collect documents related to policies and curriculum materials, as well as reports on cadre training held by Aisiyiah.

Data analysis was carried out using techniques **thematic analysis**. The analysis process begins with **coding** raw data from interviews and observations to identify relevant themes. Next, the researcher grouped the codes found into main themes that describe the dynamics of curriculum transformation and its influence on the formation of Aisiyiah cadres. This process involves comparing themes to discover emerging patterns and their relevance to leadership theory and curriculum (Braun & Clarke, 2006).

To maintain the validity and reliability of the data, this research uses **data triangulation**. This technique involves collecting data from various sources and using various methods to verify the findings. Triangulation was carried out by comparing the results of interviews, observations, and documentation to ensure consistency and accuracy of findings (Creswell, 2013). Besides that, **researcher triangulation** This was also done to reduce interpretation bias, by involving more than one researcher in data analysis. This research will follow applicable ethical principles, including protection of the confidentiality of informants and participants **informant's consent** before the interview is conducted. All informants will be clearly informed about the purpose of the research and their rights to participate voluntarily. Researchers will also maintain the confidentiality of data obtained from each informant and avoid disclosing information that could harm related parties (Patton, 2002).

Result and Discussion

This research aims to explore the impact of the transformation of the Aisiyiah Cadre School curriculum in North Sumatra in forming militant cadres and strengthening their leadership and social roles. Based on the results of in-depth interviews, participatory observation, and document analysis, a number of important findings can be identified, thus illustrating research results that will have an impact on the benefit of the implementation of Aisiyiah cadre formation.

Transformation of the Aisiyiah Cadre School Curriculum Based on the data obtained, it can be said that the curriculum transformation implemented in the Aisiyiah Cadre School in North Sumatra focuses on two main aspects, namely strengthening intellectual aspects and developing social leadership. This curriculum not only emphasizes religious knowledge, but also provides training in applicable leadership skills, which are very much needed in the local social and cultural context (Mulyasa, 2013). This program also includes practical training in the social field, such as community empowerment and cooperation between individuals in groups.

One of the aspects prioritized in this curriculum is the intellectual strengthening of cadres through broader religious and scientific education. The emphasis on intellectual aspects is not only focused on increasing religious knowledge, but also involves critical and analytical thinking skills. Aisiyiah cadres are trained to have sharp thinking capacity in dealing with social problems that arise in their environment. This is important considering that in a rapidly

developing social context such as in North Sumatra, cadres are expected to be able to provide solutions based on in-depth and applicable knowledge. This curriculum also integrates a scientific approach in teaching, teaching cadres to understand social and leadership theories that can be implemented in daily practice. For example, cadres are given an understanding of the importance of organizational management, strategic planning and policy making based on systematic and data-based studies. Thus, cadres are not only trained to become spiritual leaders, but also social leaders who can think and act rationally and measurably. According to Mulyasa (2013), education that integrates intellectual aspects and social practices will produce individuals who not only have intelligence in the field of religion, but are also able to manage practical problems in society. Along with that, the intellectual skills developed at the Aisyiyah Cadre School become the basis for strengthening their social leadership.

Aspects of social leadership development in the Aisyiyah Cadre School curriculum in North Sumatra also receive great attention. Leadership referred to in this context is not only limited to the ability to lead within an organization, but also the ability to lead broader social change. Cadres are trained to become agents of change who not only prioritize the interests of the group or organization, but also to create a positive impact on society. This leadership education involves practical training in social skills, such as community organizing, conflict management, and community empowerment. Cadres are taught to lead by example, being role models for others in terms of social care and self-sacrifice for the common good. Apart from that, they are also trained to work together with individuals from various backgrounds, both in small groups and in larger social activities, such as community training, social service and community outreach.

The leadership model taught in this curriculum is not authoritarian, but rather leadership that is inclusive and based on the principles of collaboration. Cadres are trained to become leaders who not only lead with authority, but with empathy and active involvement in the community. For example, one program that has been successfully implemented is women's empowerment in the economic sector, where cadres organize skills training for housewives to improve their standard of living. Programs like this prove that the social leadership taught at the Aisyiyah Kader School focuses on developing the social capacity of society as a whole. Furthermore, this research also shows that the curriculum implemented has a positive impact in creating cadres who have mental resilience in facing social challenges. Aisyiyah cadres who have participated in this training show a more critical and solution attitude in dealing with social problems around them. For example, they are more easily involved in the process of planning social activities and have the courage to take concrete steps in responding to emerging social problems, such as poverty, gender inequality and access to education.

Apart from intellectual development and social leadership, the Aisyiyah Cadre School curriculum also pays special attention to practical training in the social field. This training focuses on skills that can be directly applied in society, such as economic empowerment, public health and environmental management. Cadres are trained to identify community needs and develop programs that are appropriate to the local context. One example of practical training implemented is an entrepreneurship training program for women. In this context, Aisyiyah cadres not only act as facilitators, but also act as mentors who accompany participants in developing small businesses, such as handicrafts, organic farming and other micro businesses. This program has a real positive impact, because apart from improving the family economy, this program also empowers women to take a bigger role in decision making at the household and community level. Another empowerment program is health education carried out by cadres in remote areas. With the training provided, cadres are able to provide appropriate information about the importance of a healthy lifestyle, balanced nutrition, and disease prevention,

especially those related to infectious diseases. They also organize various social activities, such as free health check-ups and distribution of basic medicines to people in need. In this case, it can be seen that Aisiyyah has its own educational culture in developing and educating its cadres (Rizka Harfiani, Ellisa, FT, Mavianti, 2022).

Apart from technical training, the Aisiyyah Cadre School curriculum also prioritizes teamwork. In this case, cadres are taught to work together effectively in teams to achieve common social goals. The cooperation in question involves good communication skills, the ability to respect differences of opinion, and an attitude of mutual support between individuals. Through this learning, cadres learn to become productive team members, by utilizing the strengths and potential of each individual to achieve mutually agreed goals. This collaboration is also implemented in various social activities, such as raising funds for humanitarian aid, forming working groups for community empowerment programs, and so on Mavianti, HR Setiawan, Rizka H, (2020).

These skills in working together are very important, considering that in society, there are many problems that cannot be solved by one individual alone. Collaboration between individuals in groups is the key to creating greater and more sustainable social change. The programs implemented at the Kader Aisiyyah School show that good cooperation can produce a much greater impact than if carried out individually.

Increasing the Leadership and Social Role of Aisiyyah Cadres, Most informants stated that after attending the training, they felt more confident in leading social activities in their respective communities. Significant changes can be seen in the way they make decisions that are more strategic and lead to empowering the community around them (Creswell, 2013). In this context, the cadres demonstrate leadership skills that are not only limited to the Aisiyyah organizational structure, but also extend to broader social activities. This is in line with findings from research conducted by Siregar (2020), which identified that the cadre development curriculum can improve cadre capabilities in the social and religious fields simultaneously.

The Influence of Curriculum on the Formation of Militant Cadres One of the findings that is quite prominent is the role of the curriculum in forming cadres who are more militant in carrying out Aisiyyah's mission. Based on interviews with administrators and cadres, they explained that the existing curriculum emphasized the values of militancy and higher social responsibility, which focused on sacrifice for the benefit of society (Patton, 2002). Through this curriculum, cadres are taught to have a high commitment to social struggle and proactive Islamic preaching, thereby producing cadres who are not only socially active, but also have the strength to face the challenges that exist in society.

One important aspect that differentiates the Aisiyyah Cadre School curriculum is its approach which emphasizes the formation of militant cadres in carrying out Aisiyyah's vision and mission. Based on the results of interviews with administrators and cadres, it was found that the militancy values emphasized in the curriculum include a high commitment to the cause of da'wah and social service without expecting material rewards. Aisiyyah cadres are taught to prioritize the interests of society above personal interests, and are ready to sacrifice their time and energy for social activities. Through this learning, cadres are trained to become figures who not only contribute to the social level, but also have a great sense of responsibility in advancing Islamic teachings and improving the quality of life of society as a whole.

Furthermore, this curriculum also facilitates cadres to internalize a stronger spirit of struggle in facing various social challenges, including inequality and injustice in society. Cadres are trained to understand that da'wah does not only focus on aspects of spirituality, but also on their active role in improving existing social conditions. This mental strength and courage to face social challenges is the basis for cadres to carry out Aisiyyah's mission with full confidence

and militancy. This is in accordance with the findings of Patton (2002), who stated that the formation of militant cadres through education based on social and religious values can produce individuals who have a high spirit of service in society. This curriculum creates cadres who are not only committed to the organization, but also to strengthening their social role as agents of change in society.

Implementation of an Inclusive and Contextual Learning Model, Furthermore, the implementation of a learning model based on an inclusive and contextual approach is also an important factor in the success of this curriculum transformation. In its implementation, Aisiyiah cadre schools prioritize the application of religious values that can be adapted to social realities in North Sumatra (Sugiyono, 2015). This shows that a curriculum that is flexible and responsive to social needs can have a greater impact in building the character and abilities of cadres. The implementation of an inclusive and contextual learning model in the Aisiyiah Cadre School also provides space for the diversity of backgrounds and experiences of the cadres. A curriculum adapted to the local context of North Sumatra allows each cadre to more easily relate the material taught to their daily lives. For example, in learning religious values, cadres not only learn theory, but are also taught to apply it in real social situations, such as in managing natural resources, empowering women, and strengthening the social structure of society. This approach encourages cadres to be more sensitive to local socio-cultural conditions, as well as encouraging active involvement in various empowerment programs that suit the needs of the surrounding community. This is in accordance with Sugiyono's (2015) theory, which states that learning that prioritizes inclusivity and contextuality can increase the relevance of teaching material and help cadres develop skills that are more applicable in their social life.

Difficulties in Curriculum Implementation However, there are several obstacles in implementing this curriculum, especially related to limited resources and challenges in uniting various ideologies and cadre backgrounds. Some administrators stated that even though the curriculum had been carefully prepared, not all cadres were able to adopt changes quickly, especially those from more traditional areas (Braun & Clarke, 2006). This obstacle is also reflected in the mismatch between the material taught and the social reality in the field.

Apart from that, another obstacle faced in implementing the curriculum is the unequal understanding and skills possessed by cadres. Some cadres who come from more conservative and traditional areas experience difficulties in adapting curriculum materials that are more progressive and based on broader social values. This is often caused by differences in understanding of social roles and responsibilities taught in the curriculum, which are sometimes not in line with the norms or customs that apply in their communities. Apart from that, limited resources, both in terms of educational facilities and limited teaching, are an obstacle to optimizing the implementation of the curriculum. As explained by Braun and Clarke (2006), challenges in uniting various ideologies and cadre backgrounds can influence the success of curriculum transformation, because these factors hinder the process of effectively internalizing the material being taught.

The Role of Non-formal Education in Developing Militant Cadres, Apart from the formal curriculum, non-formal education provided by Aisiyiah, such as life skills training and social activities involving the community, plays a major role in strengthening the character of cadres. This proves that cadre development does not only depend on the academic curriculum, but also on practical experience gained through active participation in social activities (Siregar, 2020). Non-formal education organized by Aisiyiah, such as life skills training, women's empowerment, and other social programs, provides an additional dimension in more holistic cadre development. These programs not only focus on developing practical skills, but also teach

the values of leadership, cooperation and social responsibility that are essential for forming a militant cadre. Through active participation in social activities, such as organizing community events and charity activities, cadres learn to manage resources, solve social problems, and take on leadership roles in society. This shows that non-formal education provides direct experience that enriches cadres' understanding of the importance of active contribution to society, as well as honing their abilities in facing more complex life challenges (Siregar, 2020). Their involvement in these social activities further strengthens their commitment to Aisyiyah's mission, making them more militant in carrying out their social duties and da'wah.

Cadre Involvement in Social Activities, Data shows that cadres who take part in training are actively involved in various social activities, such as humanitarian assistance and community economic empowerment. This research found that cadres were not only trained to become leaders, but also to become agents of change in society (Mulyasa, 2013). Apart from that, cadres' involvement in social activities also reflects their awareness of the importance of direct contribution to community welfare. The cadres, after following training based on strengthening leadership and social responsibility, actively organize and participate in various humanitarian programs, such as health education, distribution of aid to disaster victims, and family economic improvement programs. Cadres are also involved in empowering marginalized groups, such as women and children, by providing skills training that can increase their economic independence. Through this involvement, cadres not only apply the knowledge gained from the formal and non-formal curriculum, but also integrate social leadership values in their daily lives, making them agents of change who have a broad positive impact in the community. This active involvement proves that Aisyiyah cadre education not only produces quality leaders, but also individuals who are skilled and care about social change.

Cadre Leadership at the Community Level, The leadership of Aisyiyah cadres is also seen in their ability to mobilize the community to participate in religious and social activities. This shows that a curriculum that focuses on developing social leadership has a significant impact in forming cadres who can have a positive influence on society. The leadership of Aisyiyah cadres at the community level is also clearly visible in their ability to organize and mobilize community members to participate in various religious and social activities. Cadres not only act as the main movers in religious events, such as recitations and religious training, but are also active in mobilizing the community to get involved in useful social programs, such as skills training, social assistance, and economic empowerment activities. This shows that the curriculum which emphasizes the development of social leadership has succeeded in creating cadres who have good organizational skills and are able to lead communities to work together for the common good. Apart from that, cadres must also have good public speaking skills (Rasta, K Br Pinem, Mavianti, Rizka H, 2019). As a result, Aisyiyah cadres were able to provide a significant positive influence, both in strengthening social ties between communities and in creating better social change in the environment around them.

Evaluation and Feedback on the Curriculum Overall, the evaluation of the curriculum shows that the majority of students felt a positive impact in their self-development as militant Aisyiyah cadres. However, some cadres feel the need to update the curriculum to be more relevant to the challenges that exist in the digital era and rapid social change (Patton, 2002). In addition, further evaluation revealed that although the majority of cadres felt the positive impact of the implemented curriculum, there was awareness of the need for material updates that were more responsive to increasingly rapid changes in technology and social dynamics. Several cadres expressed that the current curriculum needs to integrate digital skills and an understanding of global issues that are relevant to the local context. They want training that can prepare them to face challenges in cyberspace, such as social media and digital platforms used

for da'wah, as well as current social issues such as climate change and cultural diversity. The importance of ongoing evaluation is to ensure the curriculum remains relevant and adaptive to changing times, so that it can be more effective in forming cadres who are ready to face future challenges.

Correlation of Curriculum with Increasing the Social Role of Cadres; The importance of the link between the implemented curriculum and increasing the social role of cadres can be seen from their contribution in building the community. Most of the cadres who have attended the training feel more responsible for the environment around them, and are better prepared to face existing social challenges (Creswell, 2013). The link between the curriculum implemented and increasing the social role of cadres is also seen in increasing their awareness of social issues in their environment. Cadres who have taken part in the training feel more skilled in identifying social problems faced by society, such as poverty, gender inequality and health problems, and are more active in designing and implementing programs that can provide solutions. With the knowledge and skills gained through the curriculum, they become more confident in taking on roles as agents of change who contribute to community empowerment. For example, many cadres are involved in microeconomic development programs, education for marginalized children, and other social activities that have a direct impact on improving the quality of life of the surrounding community. This shows that the curriculum does not only provide theoretical knowledge, but also equips cadres with practical skills that support them in facing real social challenges.

Curriculum Contribution to Community Empowerment; The implemented curriculum not only forms competent cadres in the organization, but also contributes directly to community empowerment. The cadres who are trained have the skills to design empowerment programs that involve local communities, such as skills training and economic education. Apart from that, the implemented curriculum has also succeeded in creating cadres who not only focus on self-development, but also on direct community empowerment. Cadres who have been trained with this curriculum have the skills to design and implement empowerment programs that involve the community at every stage. For example, they are active in organizing skills training for women and youth in villages, providing education related to entrepreneurship, and helping increase community access to better economic opportunities. These programs have a significant positive impact in increasing the economic independence of the community and strengthening social relations between community members. Thus, a curriculum based on social leadership development not only forms competent cadres in organizations, but also becomes agents of change who play an important role in improving the welfare of society.

Cadres' Understanding of Social Responsibility; The results of the interviews showed that the cadres' understanding of social responsibility increased rapidly after attending Aisyiyah cadre education. They are more aware of the importance of actively contributing to improving the quality of life of the surrounding community, especially in terms of social and religious welfare. Apart from that, the cadres who attended the Aisyiyah Cadre School also showed a significant increase in their understanding of social responsibility. They not only understand the importance of their role in a religious context, but are also increasingly aware of the link between social and religious welfare in building a better society. Cadres are now more active in designing and implementing programs that focus on social empowerment, such as increasing access to education, health assistance, and developing infrastructure that supports community welfare. Through the education they receive, they are also better able to identify social needs in their communities and take action that has a direct impact on improving existing social conditions. This shows that Aisyiyah cadres' education has succeeded in instilling a deep

understanding of the importance of social responsibility as part of their service to society and religion.

Curriculum as a Means of Disseminating Militant Values; In relation to the formation of militant cadres, this curriculum functions as a means of spreading militant values, such as courage in facing challenges and sacrifice for social interests. The emphasis on religious and social aspects makes cadres feel more motivated to be involved in social activities based on these values. Furthermore, the Aisyiyah Cadre School curriculum not only functions as a means of developing skills, but also as a medium for spreading the values of militancy which are very important in shaping the character of cadres. Cadres are trained to have courage in facing social challenges, as well as an attitude of sincere sacrifice for the benefit of society, which is reflected in da'wah and social empowerment activities. Through learning that is integrated with religious and social values, cadres feel more motivated to be actively involved in fighting for social justice, overcoming economic disparities, and contributing to solving other social problems. This emphasis on selfless service creates cadres who are not only competent in organizing activities, but also have a high enthusiasm for fighting for the interests of society, which is in line with the values of militancy taught in the curriculum.

The Role of Cadres in Carrying Out Social Innovation; Cadres who have taken part in curriculum training at the Aisyiyah Cadre School show creativity in implementing social innovation in their communities. They apply new methods in community empowerment, both in the educational, economic and social fields, with the aim of creating sustainable change. Apart from that, the cadres who have taken part in curriculum training at the Aisyiyah Cadre School have also demonstrated innovative abilities in designing and implementing social programs that are more adaptive to community needs. They introduced new methods that are more effective in empowering communities, such as the use of technology to increase access to education and information, as well as the development of micro businesses to support the local economy. Some cadres are also involved in community-based initiatives, such as the formation of study groups and skills training for vulnerable groups, as well as health programs that are more based on a preventive approach. This social innovation aims not only to provide short-term solutions, but also to create sustainable social change, which can improve the quality of life of society more broadly and evenly. Thus, Aisyiyah cadres play an important role in introducing new approaches that have a significant positive impact on social and economic life in their communities.

The results of this research indicate that the curriculum transformation implemented at the Aisyiyah Cadre School has had a significant impact on the formation of cadres who are militant and have social leadership. In line with research conducted by Mulyasa (2013), a curriculum based on social and religious values can strengthen the character of cadres and make them leaders who are able to overcome social challenges in their communities. This proves that education that is integrated with social values can form individuals who are more responsive to society's needs.

In addition, this research confirms previous research which states that a curriculum that combines theory with social practice has a greater impact in developing cadre leadership skills. Non-formal education that directly involves the community is an important factor in strengthening the social role of Aisyiyah cadres. However, there are several challenges that still need to be overcome, especially related to limited resources and adapting the curriculum to current developments. Further research is needed to evaluate whether the curriculum can adapt quickly to face increasingly rapid technological developments and social changes.

Conclusion

Based on research results, the curriculum transformation implemented at the Aisyiyah Cadre School in North Sumatra showed a significant impact in forming cadres who were militant and had strong leadership abilities. The designed curriculum not only emphasizes developing religious knowledge, but also provides practical skills training in developing social leadership and community empowerment. Through an inclusive and contextual approach, this curriculum has succeeded in producing cadres who are not only active in social activities and da'wah, but also have the ability to innovate and adapt to social and cultural challenges that exist in society. This educational program also encourages cadres to have a high sense of social responsibility, with active involvement in various social programs that support the welfare of the surrounding community.

However, although this curriculum shows success in forming more militant and responsible cadres, there are several challenges that need to be considered, such as difficulties in adaptation for some cadres from more traditional areas and limited resources in implementing the curriculum. Therefore, there is a need to evaluate and update the curriculum to be more responsive to changing times, including the integration of digital skills and understanding of relevant global issues. Overall, this curriculum transformation has succeeded in strengthening the leadership and social role of Aisyiyah cadres, who are important agents of change in North Sumatra society, as well as showing that cadre education based on social and religious values has a broad positive impact on community empowerment.

Bibliography

- Amin, A. (2020). *Challenges In Curriculum Implementation: A Case Study Of Educational Institutions In Indonesia*. Jakarta: University Press.
- Braun, V., & Clarke, V. (2006). *Using Thematic Analysis In Psychology*. Qualitative Research in Psychology, 3(2), 77–101.
- Creswell, J. W. (2013). *Qualitative Inquiry And Research Design: Choosing Among Five Approaches* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Fatimah, S., & Rahim, R. (2020). *Participatory Teaching Methods For Leadership Development In Islamic Organizations*. Journal of Educational Research, 10(2), 45-60.
- Harahap, R., & Siregar, M. (2020). *The Impact Of Globalization On Islamic Organizations And Their Educational Programs In Indonesia*. International Journal of Social Sciences, 15(3), 101-118.
- Jannah, N., & Wulandari, I. (2020). *The Role Of Education In Shaping Leadership Skills In Aisyiyah Organizations*. Journal of Islamic Studies, 25(1), 77-89.
- Mavianti, HR Setiawan, Rizka H, (2020). Pelatihan Kewirausahaan Sebagai Upaya Meningkatkan Ekonomi Keluarga Kader 'Aisyiyah Pimpinan Ranting Tanjung Selamat, Masalah: Jurnal Pengabdian Masyarakat, Vol. 1 (2), 77-84.
- Mulyasa, E. (2013). *Manajemen Pendidikan Karakter Di Sekolah*. Bandung: Rosda Karya.
- Murniati, M. (2021). *Practical Learning In Aisyiyah's Leadership Programs: Bridging The Gap Between Theory And Practice*. Educational Review, 28(4), 199-215.
- Patton, M. Q. (2002). *Qualitative Research & Evaluation Methods* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Rahmawati, A., & Taufiq, M. (2019). *The Impact Of Social And Political Changes On Islamic Leadership Education In Indonesia*. Indonesian Journal of Education, 22(1), 50-64.
- Rasta, K. Pinem, Mavianti Mavianti, Rizka H, (2019). *Upaya Peningkatan Kualitas Mubalighat Melalui Pelatihan Public Speaking & Styles Dakwah Pada Pimpinan Wilayah 'Aisyiyah Sumatera Utara*, Prosiding Seminar Nasional Kewirausahaan, Vol. 1 (1), 187-193.

- Rizka Harfiani, Ellisa, FT, Mavianti, (2022). Cultural Education'aisyiyah In Medan, Proceeding International Conference On Language, Literature And Culture, Vol. 1, 416
- Siregar, A. (2020). *Pengaruh Kurikulum Aisyiyah Terhadap Pembentukan Kader Sosial Dan Keagamaan Di Sumatera Utara*. Jurnal Pendidikan Aisyiyah, 10(2), 75-89.
- Siregar, R. (2021). *Empowering Women Through Leadership Education: A Case Study Of Aisyiyah's Kader Schools*. Journal of Women's Studies, 19(2), 134-148.
- Siti, Z. (2022). *Strengthening Leadership Values In Islamic Educational Institutions: A Focus On Aisyiyah*. Journal of Islamic Leadership, 30(1), 23-37.
- Sugiyono. (2015). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Edisi ke-2). Bandung: Alfabeta.
- Wulandari, E. (2021). *Internal Challenges In The Implementation Of Curriculum In Indonesian Educational Organizations*. Journal of Educational Management, 18(2), 57-72.